

HOLY QURAN

TRANSLATION AND COMMENTARY

Qāṣirūl Qurān

MAULANA ABDUL MAJID DARYABADI

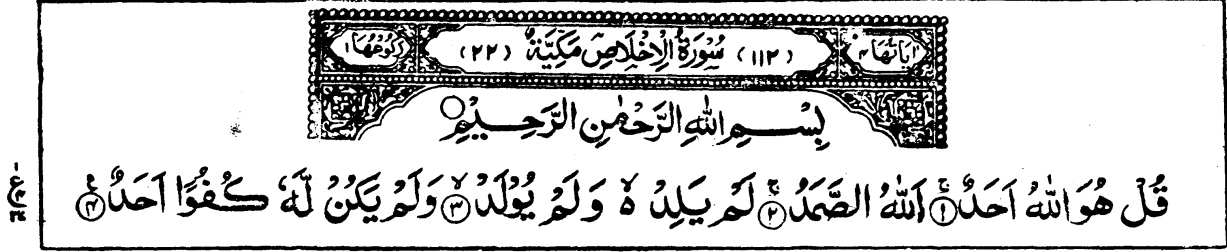
INTRODUCTION BY

S. ABUL HASAN ALI NADWI

Vol.
IV

الْإِخْلَاصُ

اعْمَمَ



Sūrat-ul-Ikhlās

Purity⁵⁹². CXII

(Makkan, 1 Section and 4 Verses)

In the name of Allah, the Compassionate, the Merciful.

SECTION 1

1. (قل . . . احد) Say thou⁵⁹³: He is Allah, the One⁵⁹⁴.
2. (الله الصمد) Allah, the Independent⁵⁹⁵.
3. (لم . . . يولد) He begets not⁵⁹⁶, nor was He begotten⁵⁹⁷.
4. (ولم . . . احد) And never there has been anyone co-equal with Him⁵⁹⁸.

592. إخلاص properly signifies 'The asserting oneself to be clear, or quit, of believing in any beside God.' (LL). The chapter is rightly held to contain the essence of the Holy Qurān; and, according to a saying of the Prophet, it is equal in value to a third part of the whole Book.

593. (O Prophet!).

594. (and only) *i. e.*, One in person and nature. 'الأحد as an epithet, is applied to God alone, and signifies The One; the Sole; He Who has ever been one and alone; or the Indivisible; or He Who has no second to share in his lordship, nor is his essence, nor in his attributes.' (LL). The polemic is aimed not at the pagans alone, but also clearly at the trinitarian Christians.

595. (of everyone and everything, and yet besought of all) *i. e.*, lacking in nothing, and wanting none to complement Him; the Absolute; the Eternal. صمد and الصمد, as epithets applied to God, signify 'A lord; because one repairs, betakes himself, or has recourse, to him, in exigencies, or, when applied to God, because affairs are stayed, or rested, upon Him and none but He accomplishes them;or the Being that continues, or continues for ever or is everlasting; or the Creator of everything, of whom nothing is independent, and whose unity everything indicates.' (LL). The verse strikes at the root of the pagan and Christian conception of incomplete God.

596. (as believed in by the Christians and many polytheistic peoples). Compare and contrast the Christian creed:—'God the Father, the First Person of the

Blessed Trinity....is Truly Father as He begets a co-eternal and co-equal Son, to whom He imparts the plenitude of His nature and in Whom He contemplates His own perfect image.' (CD. p. 360) According to popular Hinduism, the creation was brought about by Brahma's incest with his daughter. See ERE. II. p. 811.

597. (as believed in by several polytheistic religions). In Vedic India, for example, the father Heaven and the mother Earth 'were regarded as the parents not only of men but of the Gods.' (FWN. I. P. 23). In the Vedas, the gods themselves 'had been the earliest products of creation. They were semi-anthropomorphised forces of nature.' (Tara Chand, *Influence of Islam on Indian Culture*, p. 4). 'The account which became popular was that the primeval being created the waters on which floated the golden egg, he then entered it, and was born from it as *Brahma*, the first of created things. *Brahma* then created gods, heaven, earth, sky sun, moon, universe and man.' (*ib.* pp. 2-3). Many of the Hindu gods are the results of 'the union of a male divinity with a female being, conceived almost always as irregular, and very often incestuous.' (Barth, *Religions of India*, p. 27).

598. (in nature, person, or attributes). *i. e.*, least of all He is an anthropomorphic God. 'In this uncompromising monotheism, with its simple, enthusiastic faith in the supreme rule of a transcendent being, lies the chief strength of Islam as a religion.' (Hitti, *op. cit.*, p. 129). 'The Vedic pantheon was peopled with gods that lived in the heavens or in the atmosphere or upon earth, their number was reckoned as thirty-three, but those to whom the greatest number of hymns were devoted were Indra, Agni, and Soma....Later Siva and Visnu attained the predominant position and joined with Brahma formed the great Trinity.' (Tara Chand, *op. cit.*, p. 5). For Christolatry see P. VI. n. 261 ; P. XXII, n. 307.